THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.*"—MARK 4: 26-28.

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THE BOOK OF MORMON FROM A BIBLE STANDPOINT.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

ELDER ORSON PRATT in his treatise on the "Divine Authenticity of the Book of Mormon," makes the following statement: "The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and accept it." Nevertheless, the world at large absolutely refuses to have anything to do with the book for which such vast claims are made. The world declines to investigate its historical or doctrinal merits. One story after another is concocted to account for the origin of the humanly-devised, fraudulent record, as the history of the Nephites is called, a record that has been palmed off for seventy-four years on the credulous, the ignorant and the superstitious. Each story in turn has proved false and has been rejected, only to be succeeded by others less plausible and more preposterous. There are those, however, who take these idle tales for what they are worth, and attack the Book of Mormon on scriptural grounds, using the Bible as their sole weapon. Their first claim is that the canon of Scripture is complete; that the Bible contains all that God ever has revealed, all that He does now reveal, and all that He ever will reveal for the salvation of mankind.

In answer to this we will say that the authors of many of the accepted, canonical books refer to other scriptures that they certainly regarded as being as sacred, if not more sacred, than their own writings. There are eighteen

such books referred to in the Old and New Testaments, commencing with Moses's reference to the Book of the Covenant (Exodus xxiv: 7), and closing with St. Jude's mention of the Book of Enoch. These include a missing epistle of St. Paul to the Corinthians (I. Cor. v: 9), one to the Ephesians (Eph. iii: 3), another to the Colossians from Laodicea (Col. iv: 16), and a missing epistle of Jude (Jude 3).

Many fortify their arguments against the Book of Mormon by quoting Rev. xxii: 18-19, which has become a sweet morsel to their tongues: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is foolish to imagine that St. John was referring to anything but his own book of Revelation, for the New Testament was not compiled. It was three centuries before the Catholic church decided what should be accepted as canonical and what should be rejected, and more than fifteen centuries elapsed before the Protestant world took the liberty of expunging from sacred writ books that all Catholics accept as divinely inspired. So, if the sectarian interpretation be true, either all of the Catholic faith or all of the Protestant faith must be damned by this one verse. What will be done about the Pauline epistles of many of which St. John, in all probability, had never heard? And did he not utterly condemn himself by writing these epistles which all biblical students ascribe to a later date than the Apocalypse. Dean Farrar, in his "Early Days of Christianity," proves conclusively that the epistles of John close the canon of New Testament Scripture. He says (chap. v, p. 50): "Besides the four Gospels, besides the thirteen Epistles of St. Paul, we have nine books of the New Testament which are the works of five different authors, and every one of these brief but precious documents is marked by its own special characteristics. Earliest, probably, of them all is the book which is unhappily placed last, and therefore completely out of its proper order in the New Testament, The Revelation of St. John the Divine."

It is a singular fact that the oldest New Testament manuscript (Sinaitic) contains the epistle of Barnabas and a part of the Shepherd of Hermas; while the next oldest manuscript (Alexandrine) contains the First Epistle of Clement and fragments of the second. All of which modern reformers reject as spurious. To those critics who would put a stop to divine communications we will quote Deut. iv: 2, and, to be consistent they must accept Moses as well as John. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." John the Divine says substantially what Moses says. If one is true so is the other, and hence all who accept as the word of God the sixty-one books that follow the Pentateuch must be under condemnation. "Consistency, thou art a jewel!" seems to be an especially appropriate motto for the harangue against continuous revelation.

Still more puerile is the argument that the Book of Mormon is valueless as history because, contemporaneous with the acts of Nephites and Lamanites, God was recording his dealings with the chosen people on the eastern continent; is valueless as doctrine because it contains only principles that are already

enunciated in the Bible. Is it not true that Kings and Chronicles overlap or are parallel with one another? Is not Amos contemporaneous with both Joel and Hosea; Isaiah with Micah; Daniel with Ezekiel; Haggai with Zechariah? Why will not one Gospel suffice instead of four? Why should the same parables and miracles of our Lord be narrated by two, three or four separate hearers and witnesses? Why not abbreviate the Epistles by eliminating repetitions? Simply because our Father is the best of teachers, and His servants, writing under the inspiration of the Holy Spirit, recognize the value of repeating and dwelling upon the principles of salvation and exaltation, with which none of His children can become too familiar.

One other passage is frequently referred to by the objectors. It is from St. Paul's letter to Timothy (II. Tim. iii: 15): "From a child thou has known the holy scriptures, which are able to make thee wise unto salvation;" the argument being that the Scriptures with which he was acquainted in his youth were amply sufficient to secure eternal life for him and, inferentially, for all mankind; hence there was no need of further divine revelation. Assuming this to be true, it does away with any necessity for the New Testament, since Timothy as a child could have been acquainted only with the Scriptures of the Old Testament, the New Testament having not yet been written.

The Bible then in no manner tends to do away with further revelation, or to make impossible, or even improbable the then existence and future production of other divinely preserved records, divinely inspired prophecies, divinely uttered doctrines. On the contrary such are consistent with Bible teachings, and might be expected were there no prophetic sayings that point directly to the coming forth of the Book of Mormon. So we turn from the negative side of the question to the positive, from defence to attack, and take the Bible as *our* weapon to prove the divine authenticity of the Book of Mormon.

The manner in which the Book of Mormon was found; the hiding place of the plates on a rocky, at that time untilled hillside; the very nature and character of the discoverer have long been subjects of ridicule to those who scoff at Mormonism. But if the story related by the Prophet Joseph concerning Moroni's message and mission is not true, or if some similar discovery of a concealed record has not or will not be made, how do profound Bible students explain the words "Truth shall spring out of the earth and righteousness shall look down from heaven" (Psalm lxxxv: 10)? Isaiah expresses the same idea (Isaiah xlv: 8) when he says: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it."

The twenty-ninth chapter of Isaiah contains prophecies of whose fulfillment the Book of Mormon gives plain evidence. The first four verses are as follows: "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifice. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel. And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall

be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Concerning this passage Elder Pratt says: "The latter part of the second verse speaks of another event that should be similiar to the one which was to happen to Ariel or Jerusalem. This cannot refer to Ariel itself, but it must refer to something which should be '*as* Ariel.' It would be folly to say that Ariel shall be as Ariel. Therefore the word 'it' must refer to a nation that should suffer similar judgments to those which should befall Jerusalem. . . These predictions of Isaiah could not refer to Ariel or Jerusalem, because their speech has not been 'out of the ground,' or 'low out of the dust,' but it refers to the remnant of Joseph who were destroyed in America upward of fourteen hundred years ago. The Book of Mormon describes their downfall, and truly it was great and terrible. At the crucifixion of Christ 'the multitude of their terrible ones became as chaff that passeth away,' and it took place 'at an instant suddenly.' Many of their great and magnificent cities were destroyed by fire, others by being sunk in the depths of the earth. This sudden destruction came upon them because they had stoned and killed the prophets sent among them. Between three and four hundred years after Christ, they again fell into great wickedness, and the principal nation fell in battle. Forts were raised in all parts of the land, the remains of which may be seen at the present day."

Indeed the whole of Central America and of northern South America is dotted with the ruins of mighty cities whose silent towers and crumbling walls are an eloquent witness to the truthfulness of the Book of Mormon. More than this the events so graphically foretold by Isaiah linger in the traditions of the degraded descendants of those mighty peoples, and from their legends, unknown half a-century ago, a great portion of the story of the Book of Mormon could be reconstructed.

Continuing to quote from Elder Pratt's work: "One of the most marvelous things connected with this prediction is, that after the nation should be brought down, they should 'speak out of the ground.' This is mentioned or repeated four times in the same verse. Never was a prophecy more truly fulfilled than this, in the coming forth of the Book of Mormon. Joseph Smith took that sacred history 'out of the ground.' It is the voice of the ancient prophets of America 'speaking out of the ground,' their speech is 'low out of the dust.' . . . It is the voice of prophets speaking from the dead, crying repentance in the ears of the living. In what manner could a nation, after they were brought down and destroyed, 'speak out of the ground?' Could their dead bodies, or their dust, or their ashes speak? Verily, no: they can only speak by their writings or their books that they wrote while living. Their voice, speech or words, can only—'speak out of the ground,' or 'whisper out of the dust' by their books or writings being discovered. Therefore, Isaiah further says in the eleventh and twelfth verses: 'And the vision of all is become unto you as the words of a book that is sealed, which men deliver unto one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered unto him that is not learned, saying, read this, I pray thee: and he saith, I am not learned.'" It is needless here to relate the absolute fulfillment of this prophecy in the taking of the Book of

Mormon characters to Professor Charles Anthon, of New York, by Martin Harris. But it is well to remember that complete details of this transaction, and the statement of each side of the case, are given in "Orson Pratt's Works" (Salt Lake edition), pages 295-7. A similar account in briefer form is given in "The History of the Church of Jesus Christ of Latter-day Saints," vol. i, chap. 3, and in the "Life of Joseph Smith," Cannon, chap. 8.

The thirty-seventh chapter of Ezekiel deals almost entirely with the great Latter-day work and might be made the subject of volumes of commentaries. A few of the verses (16-19) distinctly foreshadow the writing and bringing forth of the Book of Mormon. These have been so fully discussed by almost every preacher and writer of our Church that the merest reference to them seems superfluous, and nothing can be added to what has already been said: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

To this day in the orthodox Jewish synagogues the Book of the law is read from rolls of parchment wound upon long silver-mounted rods, and the term roll or stick when connected with the acts of writing or reading means a book. Supposing this to be the case in Ezekiel's reference to two sticks we can easily see the stick of Judah to mean the Bible, and unless some similar record can be found for "Joseph, the stick of Ephraim," and for all the house of Israel, the prophecy is as yet unfulfilled. It is nonsense to consider the New Testament as the stick of Ephraim, for its message, written to the Jews, is no more for Joseph in particular than for any other family of the human race. But the Book of Mormon, giving the history of the house of Joseph on the American continent, literally accomplishes every detail of the prophecy, and hence must be considered that of which Ezekiel wrote. Leading up to this point we might prove from Jacob's blessing that Joseph, his branches running over the wall, his boundaries the utmost hills, was to fill, with his posterity, lands then unknown, and we could learn from the history of the Nephites and Lamanites that scores of Bible prophecies are literally accomplished in these peoples. However, this does not bear directly upon the subject in question. Each day gives us added testimonies, in many ways, of the divine mission of the boy Prophet, and the Book of Mormon is but one of the scores of evidences that the Lord is giving to the world of the restoration of His great work in these latter days.

THE prerequisite to doing good work in the field of philanthropy—in the field of social effort, undertaken with one's fellows for the common good, is that it shall be undertaken in a spirit of broad sanity, no less than of broad and loving charity.—THEODORE ROOSEVELT.

LOVE AND LAW.

BY PRESIDENT JOSEPH F. SMITH IN THE "IMPROVEMENT ERA.

If one were to listen to all the complaints that brethren are inclined to make against brethren, trouble would never cease. Some people seem to be so constituted that there is no rest with them unless they are engaged in stirring up some complaint, forgetting that in this world all men are imperfect, and we must forgive and forget, and still go on loving, to be really happy.

John, the Apostle of love, admonished the Saints formerly to "love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." The same Apostle went further, declaring that "if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It was the idea in ancient Israel that God was to be feared, and that one's enemies were to be hated. Because the Moabites met not Israel with bread and water in the way, when they came out of Egypt; and because Balaam was hired to curse them, Israel was commanded to "not seek their peace nor their prosperity all thy days for ever." But Christ taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." It was one of His main teachings that we love our fellows. Not only did He come to men with the great doctrine of love upon His lips, but He taught us that our Father in heaven is full of mercy and love for His creatures—He was not the harsh Jehovah that Israel feared, but the loving Father whom we as children may approach feeling sure that He is full of mercy and love as well as justice and judgment.

In our dealings with each other let us seek to combine these qualities, as they are combined in God, and manifested in His Son Jesus Christ, our example. Christ revealed the Father both as judge and parent—the embodiment of law and love. Law is inexorable; but it is sweet to know that in the judgment it will be tempered by the mercy of a loving, merciful Father.

You have all read of the proud Roman, a newly-elected prætor, arrayed in regal garments, bearing his ivory scepter, and preceded by the lictors, taking his seat upon the throne, when his two sons were brought before him and convicted of the crime of treason. The proud Roman showed no hesitancy in pronouncing the sentence of death, and the two young men were slain in the presence of the father.

Then, also, we have the story of David and his rebel son. His parting words to Joab, as he stood by the gateside and saw his army come out by the hundreds and thousands, was: "Deal gently, for my sake, with the young man, even with Absalom." The king sat anxiously waiting for tidings of the battle. At length the watchman descried a messenger running toward the city, and behind him still another. The first courtier hailed the king with glad news of victory. But David's only question was: "Is the young man Absalom safe?" The messenger returned a prudent but evasive answer: "I saw a great tumult, but I knew not what it was." Then came the second,

and kneeling before the king announced: "Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." But still from David's lips there comes the same question: "Is the young man Absalom safe?" Then the messenger tells the truth, and all we see is an aged man, moved with agony of heart, climbing the stone staircase to his chamber, there to weep, repeating as he went the refrain of a broken heart: "O my son Absalom, my son, my son Absalom! Would to God I had died for thee! O Absalom, my son, my son!"

The Roman had sunk the father in the judge; and David, the judge in the father. Bethlehem, the city of David, became the birthplace of the Messiah; and Rome became the author of a great system of jurisprudence, and thus the cities stood as far apart as the men which anciently represented them—one was a nation of law, the other of religion.

In Jesus and in the Father these two attributes of love and law are combined. God is father and judge. In the Gospel of Christ the two ideals are united—its edicts are neither weak nor pitiless. We may know of a surety that all men shall be judged aright, according to the law, which will be tempered by a just, merciful and loving Father. But it is His right to judge. We are commanded to love one another, and even our enemies, and to obey the law. We are also commanded: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This is good advice for the man who is ever complaining. Let it be remembered that where judgment between brethren is necessary to be pronounced, it should be given in the way provided by the Lord, by His authorized Priesthood, His authorized representatives. Individuals have no right to set themselves up as judges of their fellows: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Let us, brethren, love one another, and exercise patience and forbearance, avoiding judgment except when called upon to render it, and then tempering the law with a father's love. The Latter-day Saints must be promoters of both law and religion, as exemplied in the justice and mercy of God.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

A RESERVOIR at Hatch on the Sevier river broke through its dam May 16th. This reservoir is situated some distance below Panguitch. Great damage to property was caused, but fortunately no lives were lost

THE corner stone of the new meeting house of the Granite stake was laid May 17th, by President John R. Winder. The structure is being raised at 14th South and State streets and will cost when completed $50,000.

MISS EMMA RAMSEY, the talented contralto singer, who has spent over three years studying in Berlin and Paris, gave a most successful concert in her home city, Provo, May 15th. Miss Ramsey has prepared herself for oratorio work.

THE successful St. Joseph Stake Academy in Arizona sent out a troupe of singers, musicians and elocutionists to neighboring settlements to advertize the Latter-day Saint school recently. There were forty-four persons in the company. Entertainments were given in several towns and much good was done.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 4, 1903.

EDITORIAL.

HERESIES THAT HAVE CREPT IN.

THERE is a deplorable confusion among religious people regarding the plan of salvation. Their persuasions would almost lead one to believe that there is no definite plan at all. Such ignorance exists concerning the theory of the Gospel that it is not surprising that the spirit of it, the reality, is lacking. The heresies that are believed do not affect small and unimportant points alone, but undermine faith in vital principles. The contrast between the true and the false is very sharp. Some believe that repentance must precede regeneration; others teach that the two occur simultaneously. Some declare that baptism should follow belief and repentance, and that under proper conditions the waters of baptism, through the grace of our Lord, wash away the sins of the candidate; others say that baptism should follow the forgiveness of sins and salvation, and is merely an outward sign of a grace already secured; still others maintain that baptism should be performed in infancy before faith and repentance are thought of; while some who wish to be liberal with grace declare that baptism is not essential at any stage. Some believe that the sacrament of the Lord's supper should be partaken in remembrance of the body and blood of Christ; others assert that the emblems become His actual flesh and blood. Some say that the spirit lives when the body dies; others think that when the breath departs, spiritual life is extinct. Some believe that the Savior and all other beings will possess in the resurrection bodies of flesh and bones; others deny that there will ever be more than a spiritual resurrection. Some declare that one is saved only when he has become a member of Christ's Church on earth, and that in this Church there must be Apostles, Prophets and other divinely authorized servants; others deny that the Church is more than a body of believers, where everyone is essentially equal, and they say that any believer, if he feels like it, may gather a congregation and found a church, for there is no limit to the number of churches that may exist. Some testify that God the Father, Jesus Christ the Son, and the Holy Ghost are three distinct personalities, occupying with their bodies a limited amount of space, but with their power and spirit the whole universe, that they may be seen and known, that to know them is eternal life, that though they are united by their desires, plans and feelings in one Godhead, yet in personality they are as distinct as the Savior and His disciples; others argue that God is without body parts or passions, being trinity in unity and unity in trinity,

and is incomprehensible. These are a few of the differences in belief of those who declare they have faith in Jesus Christ.

Is it not plain as day that there is no unity of faith among the whole body of Christendom? The Church organized by the Savior and carried on by the Apostles till their martyrdom with its plain, harmonious doctrine has certainly not degenerated into this confusion of sects whose only point of contact is nominal belief in the Bible. The two hundred million Roman Catholics reject as apostates the ninety million Protestants on the one hand and the seventy-five million Greek and Russian Catholics on the other. The Protestants by their very name declare their opposition to the great Catholic bodies. The truth is that they have all gone grievously astray and have lost the Gospel of Jesus Christ. The conquest of the Saints by the beast spoken of by John the Revelator, the falling away before the second coming of the Savior predicted by Paul took place centuries ago and man might multiply or diminish dogma and ordinance indefinitely, but the authority of God, the divine fire of the Holy Ghost, the Gospel of Jesus had departed from this world, and his efforts were vain.

It was to raise up a righteous people to prepare the way before Him and to meet Him at His coming that the Lord has restored the plan of salvation with all its precious gifts and potent authority. By the spirit of His mouth He has begun to consume the man of sin, who for nearly two millenniums has carried out his work of deception under many a religious form and movement. There must be unity of the faith among the Saints and therefore Apostles and Prophets, endowed with the spirit of revelation, have been placed in the Church. Men need not cavil nor contend regarding doctrine. The Lord makes it plain beyond controversy. The Gospel has a plan, and it agrees with itself. It brings joy to the heart, harmony and inspiration to the intellect, and peace to the soul. To those who are brave enough to unite themselves with the unpopular people of the Lord, sacrificing, if necessary, all worldly joys and ambitions, and who keep themselves humble, prayerful, faithful and obedient to the end, the absolute knowledge is given and is never taken away that the Gospel has been restored, and that it opens to them the way to eternal life.

DEATH OF PRESIDENT EPHRAIM H. NYE.

To die on the field of battle was always felt by brave soldiers to be an honor. To die in full armor was the end desired by knights in the days of chivalry. To pass away from mortality in the midst of one's activity for the cause of righteousness brings glory to the true soldier of the cross. Such was the death of Elder Ephraim H. Nye, president of the Southern States mission. He closed his useful career at Columbia, South Carolina, in his field of labor, early in the morning of May 15th. The cause of death was heart disease, and his friends at home did not know that his health was not the best, until the sorrowful news came that he was dead.

Elder Nye was born at Ashford, Kent, August 6, 1845. He accepted the Gospel in this land in his youth and spent most of his life among the Saints in Zion. Three years he has labored in his native land as a missionary, and during that time had remarkable success. During the last seven years he has been at home only nine months. For four and a half years he labored

in the California mission, most of the time as president. He was then called to preside over the Eastern States mission, and later over the Southern States.

Brother Nye will be missed, for he was an able and a fearless advocate of the truth. The vigor of strong manhood had not left him when he was called home. His good works were numerous and will not be forgotten. He stood in his ministry on earth with his loins girt about with truth, having on the breastplate of righteousness, and shod with the preparation of the Gospel of peace. He possessed the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God. Such armor he needed not to leave behind to rust in the grave, but bore it forth to larger and more glorious fields, where greater spoils may be won from the enemy of truth, the adversary of men's souls.

IN ICELAND.

Elder Lofter Bjarnason, who recently came from Zion to labor in Iceland, writes an interesting letter of his experiences in the land of his forefathers. He succeeded in obtaining quarters at the home of a well known temperance worker and highly accomplished woman, and through her kindness has met many prominent people. A week after arrival, Elder Bjarnason was present at a temperance meeting at Rijkjavik at the close of which a minister arose and spoke violently against "Mormonism," warning the people especially against a young missionary who had come among them. All eyes were turned to the "young missionary," who obtained the privilege of speaking, and being blessed of the Lord made many friends.

Elder Bjarnason bears strong testimony to the inspiration that has led Elder Johannesson, who for nearly three years has been laboring alone in that land. Through his publications as well as through conversation many have been brought to realize the truth of the Gospel, but few have the courage to accept it. The clerical opposition has made it possible for Elder Johannesson to reach hundreds who would otherwise have felt no particular interest. Elder Bjarnason says that the few Saints there are struggling with poverty on one side and ridicule from their friends on the other, yet they are patient and humble, and rejoice in the Gospel.

Elder Johannesson has now been released to return home after a faithfully performed mission. For a time Elder Bjarnason will be left alone, but we hope that help will be sent him soon.

A VETERAN'S BIRTHDAY.

One of the two survivors of Zion's Camp, Father Nathan Tanner, was honored on the eighty-eighth anniversary of his birth, May 14th, at Salt Lake City. Many friends and relatives were present at the home of Attorney Franklin S. Richards to congratulate the veteran. Among them were Mrs. Louisa M. Tanner Lyman, wife of the late Amasa M. Lyman and mother of President Francis M. Lyman. Mrs. Lyman is sister of Father Tanner and is herself eighty-four years old. Zion's Camp was the organization led by the Prophet Joseph Smith from Kirtland to Missouri to aid the persecuted Saints at the time of their expulsion from Jackson county in the year 1834.

J. J. C.

THE headquarters of the Scottish conference has been changed to 122 North Frederick Street, Glasgow.

MANY of our readers will be pleased to know that Elder Henry W. Naisbitt's book "Quiet Chats on Mormonism" and Elder Matthias F. Cowley's "Talks on Doctrine" can now be obtained from this office. The price of each without postage is one shilling.

BY mistake it was stated last week that the despatch from Amerca regarding the conviction of Samuel R. Pruitt appeared in the Liverpool *Echo* instead of the *Express*. The *Echo* made mention of the matter in much the same way, however. The news comes in our home papers that the man pleaded guilty to the charge of bigamy and therefore the sensational dispatch is reduced to utter absurdity.

ARRIVALS.—Professors Samuel Doxey of Salt Lake City and Andrew B. Christensen of Gunnison, arrived in Liverpool per s.s. *Mayflower*, May 31st. They will travel and study in several countries of Europe.

RELEASES.—On account of sickness Elder Robert Bulloch is honorably released from his labors in the Scottish conference, with permission to return home with the company sailing June 4, 1903, per s.s. *Mayflower*.

RELEASE.—Elder John S. Perkins is honorably released from his labors in the London conference, with permission to return home by s.s. *Commonwealth*, sailing from Liverpool, June 18, 1903.

THE semi-annual Welsh conference will be held Sunday, June 14, 1903 at St. John's Lecture Hall, St. John's Square, Cardiff, Wales. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m. All are welcome.

ACTIVITY IN JAPAN MISSION.

PRESIDENT HEBER J. GRANT writes interestingly of the work of the Lord in Japan, the field over which he presides. In spite of the difficulties of the language active missionary work is now being done. On April 18th the first public meeting of the Latter-day Saints in Japan, was held at Tokyo, though there have been regular meetings in the home of the Elders. About five hundred persons were present and sat, as their custom is, on the floor, listening attentively to what was said. Elders Taylor and Caine spoke in Japanese, and President Grant and Elder Ensign in English. Six songs were sung during the meeting, which lasted over two hours. At the close it was announced that a tract written by President Grant would be distributed to those who desired it. The people pressed forward eagerly to obtain it. A few days after the meeting six of the Elders left Tokyo and began their labors in different districts among the people. They are full of courage, and with the blessing of the Lord they will, we have no doubt, be successful.

The tract referred to above was translated into the Japanese by Elder Alma Taylor, whose work was revised by Mr. Takahashi Goro, one of the leading

men educationally in Japan. This student found very few corrections necessary in Elder Taylor's translation. President Grant has kindly sent us an "English copy to read and a Japanese copy to look at." As this is the first literature given out by the Church in the Japanese, it will be of interest to readers of the STAR. The little pamphlet closes with the Articles of Faith and scriptural references, which we need not copy. Following is the main text:

AN ANNOUNCEMENT CONCERNING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, BY HEBER J. GRANT.

"Prove all things; hold fast that which is good."—I. Thess. v: 21.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."—James. 1: 5, 6.

We, as duly authorized representatives of the Church of Jesus Christ of Latter-day Saints, have been sent to Japan for the purpose of teaching the plan of life and salvation, as it has again been revealed from heaven by the true and living God to the Prophet Joseph Smith.

We earnestly entreat the people of this nation to fully investigate the message which we have come to deliver.

We testify that there is a God in heaven who is in very deed the Father of the spirits of all men. He is the Creator of heaven and earth, and all that in them is. He existed before the world was created; exists to-day and will exist forever. He is the same yesterday, to-day and forever. He is all powerful and to His wisdom there is no limit. He is no respecter of persons; is full of mercy, love and compassion, and is forgiving to all those who will repent of sin and seek Him and serve Him with full purpose of heart.

All men are well aware that compliance with the laws of a nation is absolutely necessary in order to become a citizen thereof, and the same applies with equal force to those who wish to become citizens of the kingdom of God. A knowledge of and compliance with God's law is a matter of the most vital consequence to all men. These laws are contained in the divinely inspired books known as the Bible and Book of Mormon. We feel assured that all who will earnestly and fully investigate will come to a knowledge of the divine authenticity of these records.

For many hundreds of years after the creation of the earth God appeared in person, from time to time, and talked with His children and gave instructions as to what was necessary for them to do in order to be worthy, when this life was ended, to come back and dwell forever in His presence. A little over nineteen hundred years ago He sent His Son Jesus Christ to the earth to teach mankind the plan of life and salvation. Jesus is the Savior of the world, and faith on His name and obedience to His commandments will take us back into the presence of God where we shall dwell forever.

Jesus Christ called upon all men to repent, to live lives of righteousness and to be baptized in water for the remission of their sins, and made them the promise that if they would do this and keep His commandments they should know whether the doctrines He proclaimed were of God or man.

In the spring of 1820, God and His Son Jesus Christ visited the earth and

talked with Joseph Smith. They afterwards sent heavenly messengers who gave him the necessary instructions and authority to establish on the earth the true Church of Christ. Some immediately accepted the doctrines which this prophet taught, but the majority misrepresented his teachings and persecuted him. False charges were preferred against him, and he was imprisoned many times, but upon trial was declared innocent of every charge. He lived a life of virtue and uprightness, maintaining in the face of most bitter opposition, his testimony as to the truths revealed to him from heaven. Finally, while he was in Carthage jail, Illinois, U.S., under the pledged protection of the state, awaiting a trial, to which he had voluntarily surrendered himself, the jail was attacked and he was murdered by a mob of wicked men. Thus did Joseph Smith, the Prophet of the nineteenth century, seal his testimony with his life's blood.

Dr. David Nelson in his book, "The Cause and Cure of Infidelity," says: "A true prophet is not applauded by a majority of the wicked or by the mass of the depraved. He is generally disliked by those furthest from God, and spoken evil of by those who sink deepest in sin. He is often not only reviled, but put to death if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised to some extent by the leaders in depravity or the officers of sin."

Many people have spoken ill of the Latter-day Saints, or as we are commonly called, "Mormons." We ask to be judged not by the false statements of our enemies, but by the infallible standard, "by their fruits ye shall know them." Wisdom dictates that no cause should be judged without a hearing, and least of all when only one side has been heard, and that the side of its enemies. The history of the Latter-day Saints is before the world and speaks for itself.

In a tract entitled "My reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints," the writer says: "No one who will read the whole history of the Latter-day Saints with a truly honest and unprejudiced heart, and look upon the blessings of prosperity which they at present enjoy, can for a moment doubt that they are members of a church which is under the direct guidance of God through new revelation.

"I am quite sure that any one who will read with a fair, unprejudiced mind the teachings of Joseph Smith, can not but conclude that he must have been inspired, especially when they consider the fact that all the great and marvelous work which he performed before his martyrdom was accomplished while he was still a young man, and that he had never enjoyed the privileges of education and experience."

We call attention to the last of the accompanying Articles of our Faith, that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things," and advise all men to do likewise.

In conclusion, in all solemnity and humility, we bear testimony that God lives, that Jesus Christ is His Son and the Savior of the world; that Joseph Smith was the prophet of the true and living God, commissioned to restore again the Gospel of Jesus Christ to the inhabitants of the earth. We once more entreat all men to investigate our message, and promise, as did our

Savior, that all who will repent of sin and obey the Gospel shall receive a knowledge from God of the divinity of the doctrines which we proclaim.

THE BIRMINGHAM CONFERENCE.

On Sunday, May 31, 1903, the Birmingham semi-annual conference convened at the Handsworth Assembly Rooms, Wretham Road, Birmingham. There were in attendance, President Francis M. Lyman of the European mission, Elder W. Melvin Rich of the Norwich conference; Mrs. Harriet Ann Badger, Mrs. Esther M. Badger, Mrs. James Thomas Mrs. George H. Thomas and the following Elders of the Birmingham conference: President Homer J. Rich, Francis M. Cox, George Payne, Charles M. Stayner, Albert D. Ford, George W. Spokes, George T. Badger, Kimble Bascom, Samuel S. Howard, Alma A. Smith, James E. Swann, William O. Creer, Joseph H. Cutler, William H. Howard, Charles T. Richardson, Henry Hone, James Thomas and George H. Thomas.

After singing and prayer, the sacrament was administered by Elders Stayner and William H. Howard. President Rich made the opening remarks of welcome. He rejoiced in his knowledge of the Gospel through the principle of obedience. He reported the conference in a very satisfactory condition, eulogizing the the Saints for the spirit of unity which prevailed and their exemplary lives. The statistical report was read and the Church authorities were presented and sustained. Elder Ford then explained the only way of becoming a member in Christ's kingdom. Elder Spokes referred to our sustaining by vote a latter-day Prophet, and likened the calling of the Prophet Joseph Smith to that of the boy Prophet Samuel.

President Lyman spoke upon the duties of the Saints, necessity of prayer, fasting and observing the law of tithing. He compared the love of parents for their children with the greater love of God for us. He told how apostate Israel lost the blessings through non-observance of the laws of the Lord, and encouraged the Saints in well doing.

At the afternoon service Elder James Thomas spoke upon the many existing creeds. He said that the Lord is not the author of confusion; that Christ's mission draws men to one Gospel plan. Elder Swann referred to Peter's words: that we are called out of darkness unto light. Mankind can obtain the light of heaven and a testimony of God by living the laws of God. He dwelt upon the persecution of ancient and modern disciples of the Savior. Elder Cutler spoke concerning the revealing of the everlasting covenant in modern times, that an angel should visit the earth, and showed by the holy Scriptures that revelation was necessary for its fulfillment.

President Lyman thanked the Lord that religious liberty was now given to the Saints, that they could now meet in peace. He referred to the kingdom set up by Jesus, and how it was taken from the earth. After eighteen hundred years the people were in a condition to receive the visitation of an angel from heaven. Christ's government is everlasting, one Lord, one faith, one baptism, one code of laws and one Church, as taught by the Latter-day Saints.

At the evening service Elder Badger explained that to repent and be baptized for the forgiveness of sins has been a divine proclamation by all authorized

servants of the Lord. To be heirs in our Father's kingdom we must bow in accordance with the divine ordinances of the Gospel. President Rich spoke of the Gospel as the only means of salvation, that the just and unjust must all meet their Creator, and that God has revealed the saving principles to mankind.

President Lyman quoted from Matt. vii: 15, 16: "Beware of false prophets . . . By their fruits ye shall know them." He portrayed the principles taught by the Latter-day Saints. The Holy Ghost elevates human-kind to nobler works. The people of the Lord can be detected by their daily living, industry, frugality, temperance and obedience to His laws. President Lyman referred to temple building and work done for the living and dead for time and eternity.

It is gratifying to report that the conference was a thorough success. On Saturday afternoon, May 30th, President Lyman met the Elders in council, heard the labor reports of the brethren and gave much valuable instruction to the Elders present.

GEORGE W. SPOKES, Clerk of Conference.

CURRENT EVENTS.

AMERICAN FLOODS AND WIND.

NEVER before has it been possible for the world as a world to be so sympathetic. With every continent and almost every town in daily communication, no madness of men or destructive manifestation of nature can cause disaster without moving the heart of the world with sympathy. A month ago all eyes were turned to western Canada, where the rock avalanche, the crest of the mountain, slipped down upon the little town of Frank. Again the world condoles with America. In Kansas, Missouri, and other states, unprecedented rains have caused terribly destructive floods. The Kansas river, the Missouri and Mississippi have risen in some places between thirty and thirty-five feet. Fires broke out in many places and increased the destruction. The loss is not yet determined. One hundred and twenty-five souls are said to have perished already, and between fifteen and twenty-five million dollars worth of property has been destroyed. Further south, in the state of Georgia, a tornado last Monday killed a hundred people, mostly women and children, and injured two hundred more. This happened at Gainsville near Atlanta. The tornado was preceded by complete darkness and intense heat. The actual calamity was wrought in two minutes, and five minutes later the sun was shining. The track of the wind was only one hundred yards wide.

CRUSHING CATHOLIC TENDENCIES.

THE ritualistic movement within the Episcopal church is shown by the recent letter sent by Dr. Ryle, at his advent to the diocese of Winchester, to his clergy. He mentions as "burning questions" the subjects connected with the movement "toward Rome," as it has been described. He forbids in all churches (1) the use of incense, (2) the reservation of the consecrated elements, (3) the invocation of the Blessed Virgin and devotions addressed to the saints, (4) the celebration of the Holy Communion without the minimum number as

prescribed in the Book of Common Prayer (save in very exceptional circumstances, which should be reported to the Bishop), (5) the omission of the commandments in the service of the Holy Communion, (6) the administration of the consecrated elements with the recitation of only one clause, (7) the introduction of pictures, figures, ornaments, etc., without a faculty duly obtained from the chancellor of the diocese. The Bishop of Winchester is taking a much firmer stand to suppress Roman Catholic tendencies within his fold than do some of his collegues take. It is, we believe, impossible, however, to withstand the current that has already been set in motion without losing many Episcopalians, who would then become out and out Catholics.

LIFE.

"Was it not said by some great sage
That life is an unwritten page?
We write our fate, and when old age
Or death comes on,
We drop the pen.

"For good or ill, from day to day,
Each deed we do, each word we say,
Makes its impress on the clay,
Which moulds the minds
Of other men.

"And all our acts and words are seeds
Sown o'er the past, whence future deeds
Spring up to form our wheat or weeds;
And as we've sown,
So shall we reap."

SELECTED.

DIED.

HILLIER.—At the Tottenham Hospital, London, N., on May 24, 1903, Annie Lydia Hillier, in the twelfth year of her age. She was a daughter of Brother John W. Hillier, and an earnest little member of the Bush Hill Park Sunday school. After suffering for eighteen weeks with cerebro-spinal meningitis she welcomed death as a happy release. She died full of faith in the Gospel that she had so recently learned to love.

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